

water kneeling and "praying," Luke iii, 21, according to the Master's example and "We have become united with him in the likeness of his death." By bowing our heads forward under we become "buried with him through dipping into death." Through baptism, through immersion.

To dip, to immerse, to baptize are interchangeable terms, signifying to sink the candidate wholly into or under the water and out again. Before the word baptize was coined the plain old English word dip was used, and which has precisely the same meaning that the Greek word *baptize* had when it was used by the Savior in his commission for "dipping them into etc. Matt. xxviii, 19. That this word had no secondary meaning at the time it was used by the Master is abundantly proved by Mr. Carson in his work *Baptism its Mode and Subjects*. Chap. ii, Sec. 10.

He examined all the Greek literature from 100 B. C. to 100 A. D., and found no single instance in which the word did not have its distinct and only meaning *to dip*.

"Repent ye and be dipped every one of you in the name of Jesus Christ unto the remission of your sins." Acts ii, 38.

Having read every record, sacred and ecclesiastical that has ever been discovered and brought to light in print, as far as I know, we reach the following conclusions.

1. Forward trine immersion, baptism or dipping was the regular and general mode in the administration of the rite for at least 1400 years of the Christian era.

2. Trine infant dipping became pretty general during the fourth, or about the beginning of the fifth century, and this unscriptural practice, as to subjects of baptism, held general sway until about the fourteenth or beginning of the fifteenth century, when the unscriptural practice of sprinkling water on the forehead of the unscriptural subject was generally adopted. Hitherto sickly infants were allowed to be sprinkled with water, three times, as a reasonable and prudent exception to the general rule of trine dipping of them. But now the exception became the general rule, as now all infants

came to be regarded too tender and sickly to be dipped or baptized under water. During the dark ages comparatively few adults were baptized by any mode because parents were obliged to have all their infants dipped, except those who were certified as being sickly, who were allowed to be sprinkled or bestreamed by trine action.—Schaff—Burrage.

3. There are sacred and secular records of hundreds of thousands of adult believers having been immersed by trine baptism during the first 250 years of progress of the Christian church, but not a single record has yet been discovered showing that one single infant or adult was received into the body of membership by sprinkling water upon them during the age designated.

Sprinkling is not Gospel baptism. Sprinkling is simply no baptism. A sprinkled person is not a baptised person within the Gospel meaning of this word *baptism*. Proof: "The very word *baptize*, however signifies *to immerse*, and it is certain that immersion was observed by the ancient church. Calvin—Institutes.

4. Infant immersion is infant baptism, but infant sprinkling is not infant baptism. Sprinkling is no baptism at all, whether infant or adult. Why? Because "the very word *baptize* signifies *to immerse*." It is certain therefore that to sprinkle a person comes no nearer to the baptism of a person, than the sprinkling of a shirt collar comes to the dipping of an entire shirt into or under water. It would be about as reasonable or correct to call a chariot a plow, as to call a sprinkled person a dipped or baptized person among the millions of Greek Christians who have never permitted any material change from the primitive apostolic mode of baptism.

5. From a Gospel standpoint sprinkling is not even respectable in cantation. We may search and search the Scriptures from Genesis to Revelations and not find a single record in which water only, *was* ever sprinkled or poured upon anything or upon any person by a second person, for any religious purpose whatever. No not one. From all this then it appears certain that we have no Christian Scriptures to prompt

or justify us to sprinkle water on a person's head or face and call that act immersion or baptism. For it is neither the one or the other. It is an utterly worthless human clerical substitute. A very poor counterfeit? No, a counterfeit is an imitation of the genuine. Sprinkling is not an imitation of the genuine mode and is therefore a spurious rite, like a spurious banknote.

6 What then is apostolic Christian baptism? It is the immersing or dipping of the person of the believer bodily into or under water by trine action unto the remission of his sins, once into the name of the Father, once into the name of the Son, and once into the name of the Holy Spirit. This is apostolic Christian baptism as set forth in the Christian Scriptures and incontrovertibly attested in the records of church history as the general and regular mode of baptism for about 1400 or 1500 years down from the baptism of Jesus in the river Jordan, when he "began to be about thirty years of age."

If you do not believe that dipping in good faith has saving value to the believers to any degree, then do not allow yourself, or infant to be sprinkled; for sprinkling is a spurious bastard rite and is no better than a pagan orgy. Prayer sanctifies no spurious rite. Prayer sanctifies no fraudulent device or ceremony.

7. Can a "falling away" from the divine and true baptism or dipping be reasonably innocent or harmless? Suppose that men should substitute Melon wine for the communion cup and justify their practice by declaring that they were using "the fruits of the vine," would such practice be regarded as unwarrantable or unscriptural? Would it be esteemed as a "falling away?" Such "falling away" would in fact be as nothing in comparison with this apostacy from the true baptism. Baptism is one of the sacred traditions of which we are admonished to "hold fast." 1 Cor. xi, 2. "So then, brethren, stand fast; and hold the traditions which ye were taught, whether by word, or by epistle of ours." 2 Thes. ii, 15. Do not therefore disregard the true Christ appointed baptism, for it is the "bath of regeneration." Titus iii, 5. And again, "He that believeth on the Son